

SOCIAL MOBILIZATION AND THE PROCESS OF LEADERSHIP:

THE IMPORTANCE OF PERSUASIVE COMMUNICATION AND
SYMBOLIC PROCESSES IN PALAUAN ATTEMPTS AT INDIGENOUS MODERNIZATION

JOSHUA EPSTEIN

Communication Institute, East-West Center
Social Effects of Communication Project

FIELD STUDY PROPOSAL

~~Department Epstein~~
Department of Anthropology,
948-8415

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Preface and Useful Terms

Robert McKnight defines "incultural modernization" as adaptively building upon indigenous cultural prototypes. In this way modernization can proceed along guidelines set by the target society (McKnight 1974:38).

Nevertheless, in my proposal the phrase "indigenously lead and based modernization -- indigenous modernization for short -- is often used instead of McKnight's term. This is because it takes better account of the process I want to describe. Cultural revitalization and resynthesis, even if it is influenced by native cultural models, usually includes valuable input taken in from outside. This input may take the form of information, techniques, or advisors.

The Palauans, Micronesians at the western end of the Caroline Islands in the Pacific, are adept at using advisors for their own ends. For instance just recently they hired Professor J.K. Galbraith, key economic consultant during the Kennedy Administration, as their own advisor for political and economic affairs (Pacific Islands Monthly, May, 1978).

More generally the potential for incultural change -- change generated in large part from within instead of being imposed from without -- seems greater in Palau than in other Micronesian districts (McKnight 1974:53).

In 1945, just after a devastating war and decades of colonial rule, the anthropologist Useem could still maintain that Palauans had managed to minimize internal social dislocation arising from externally-made and imposed decisions (Useem 1945:11). Over thirty years later Maryanne Force described how Palauans "had taken on new ways and things. But in the process, (these) have become Palauanized" (M. Force 1976:81). Buffeted by four foreign administrations, Palauan culture has proven remarkably flexible and resilient.

Military interests, economic ones, questions of political status and environmental preservation now press in upon this island group with a growing population of about 15,000. To put it simply, the Palauans have things (i.e. a strategic location) that

other people want. Without effective leadership and social mobilization, it is doubtful that Palauans can determine the shape of things to come in their islands.

Statement of the Problem

How do leaders use communication to convince followers¹ to allocate resources for long-range, social goals, at the expense of more immediate gratification? In Palau I will examine how different interest groups, pursuing development strategies for the District, compete with each other for followers and resources (land, labor, capital, skills, and communication networks).

I will concentrate on one or several groups, depending on time constraints, attempting to achieve some measure of cultural, economic and political autonomy for Palau. This focus is due to the assumption that such a course for Palauans, is more politically and socially demanding, than allowing outside forces to support and dominate Palau.

In Palau and other resource-poor, "underdeveloped" regions, satisfaction of western-induced wants through consumption of goods must be controlled, if the objective is even limited autonomy.² Palau, like many other island groups in Oceania, is a relatively unstressed society when compared with regions of the "Third World" torn by war, revolution, and poverty.³ Yet even in Palau, relatively short-term material deprivation, may be the price of coherent development.⁴ How can leaders persuade followers that such resource allocation is necessary? I assume that personal communication networks and action sets will be employed for this purpose (Mitchell 1969:69) and that the range of networks employed will be crucial (Mitchell 1969:132-133).⁵

As a political anthropologist I focus my concerns by examining the relationship between political economy and cultural choice. By the former, I mean an interest group's access to and control over resources, including labor. By the latter, I mean the group's definition of what is socially valuable and just. Both of these involve communication. Moreover, I assume a necessary link between political and economic activities concerned with resource allocation, and adaptive cultural resynthesis and revitalization, in any effective indigenous modernization attempt. Otherwise, without political

activity designed to gain control over a resource base, the parameters of cultural choice involved may well be determined by a donor group.⁶

Groups attempting indigenous modernization may be opposed by natives or foreigners committed to wholesale westernization, or to the status quo. Such movements then, must have a cultural and organizational component (see M.A. committee meeting hand-out, Epstein 2/16/78). The first consists of symbols, normative themes, rules, and models, that define human constraints and potentialities in the universe. The second consists of forms of organization and cooperation, as these are developed in activities with political and economic dimensions. This concerns power, and the allocation of scarce resources. Such coordination and control, is to a major extent implemented through communication networks. Moreover, in non-institutionalized and flexible political settings that are common in small-scale societies like Palau, network analysis can help identify leader/follower relationships (Mitchell 1969:54).

Theoretically, my approach comes closest to that of Abner Cohen. In Two Dimensional Man, Cohen posits a dialectical relationship between a "power" (political/economic) order and a "symbolic order," as these are played out in interest groups. My interest in symbolic processes makes Cohen's scheme attractive. In addition, his symbolic order reduces the scope of "culture" to phenomena which are collectively held and therefore verifiable, but which still retain a powerful emotive component (Cohen 1974:1x). However there are problems with Cohen's approach.

With case studies, Cohen seeks to demonstrate how interest groups, when they cannot organize formally, instead use informal and symbolic means to solve certain basic organizational problems.⁷ Nevertheless, Cohen feels that such means are clearly inferior, when compared to groups organized along rational and bureaucratic lines.

Yet research on social mobilization⁸ convinces me that when it is intense, informal (symbolic) and formal (bureaucratic) means feed into each other. The first provides an emotive charge, and may help solve operational problems. The second provides the boney structure, necessary to resist opposition and to persist over time.

In addition, unlike Cohen I do not see ideology as merely another symbolic form.

Rather political ideology is more of a game-plan. It mediates and translates between pressing situational constraints and opportunities, and long-range group goals. Embedded with master symbols⁹ ideology also impels men to action, by stimulating deeply held beliefs (Cohen 1974:1x). Of course an ideology must be disseminated to followers, through communication between leaders and followers involving personal networks, action-sets, communities and cliques.¹⁰

Restating my objective with Cohen in mind, I propose to do the following in Palau. There I will compare how one or two interest groups, committed to indigenous modernization, mobilize both followers and resources. What traditions from old Palau might impede or facilitate incultural modernization? What mix of power and symbolic orders works best in Palau to increase autonomy for indigenous modernization? After gaining familiarity with major interest groups in Palau, I will choose one or two to work on extensively. If time permits, I will do comparative work in others.

Within the United States Trust Territory of the Pacific, Palau has been chosen because of its potential resource base,¹¹ its relatively intensive colonial experience, and increasing evidence of political activism there.

However due to the fluidity and complexity of contemporary Palau a number of research alternatives have been developed. Some of these would be more difficult than others. They are arranged in decreasing order of difficulty. These alternatives are: 1) scrutiny of the Modeknge, a semi-secret religious and political, "pro-Palauan" (M. Force 1976:84) movement, 2) the power base of Roman Tmetuchl, leader of the separatist movement which recently detached Palau from the rest of Micronesia, 3) the impact of politically active university students who return to the Islands,¹² 4) the Palauan Congress and Political Status Commission, and 5) alliances between these groups or to outsiders. These alternatives are subject to modification in the field.

Traditional Palau

For those not familiar with Palauan history, it begins when she was claimed by Spain in 1885. First the Spanish, then the Germans, the Japanese, and finally the

Americans, have administered Palau since that time. From ethnographies we have a reasonable idea of what Palauan society was like, and how it has changed.

Pre-contact Palauan society was dualistic, competitive and formalistic.¹³ Successful adaptation to an island environment entailed a subsistence economy based on agriculture and reef fishing. There was considerable surplus for village feasts and the like.

Diverne Smith describes the Palauan universe as composed of "competing dualities" (Smith 1977:460). This was capped by two district confederacies, the principal cleavage for chronic village feuding. But for the most part, competition occurred in controlled and "realistic" (McKnight 1960:5) arenas, between two evenly matched parts of the same social body. Horizontally, coordinate structures were divided into competing pairs. In this way energy could be deflected away from an open attack on the power hierarchy, and towards productive ends benefitting the community as a whole (McKnight 1960:100). In contemporary Palau can this dual/competitive mode of organization be used as a force for pan-Palauan integration?¹⁴ Moreover, can it persist in the face of rising class distinctions among Palauans themselves?¹⁵

Though Palau was a ranked society, frequent and elaborated economic exchange patterns, as well as a flexible kinship system, imparted some fluidity to Palauan life (Smith 1977:458). Yet upward mobility had its limits. The ways of politicians were not divulged to outsiders, nor ordinarily to low-ranking individuals. There were a number of culturally standardized, surreptitious political strategies, ways of obtaining power and influence (McKnight 1960:86). Such information and communication management, limiting essential facts of political maneuver to powerful individuals, seems to persist in Palau today.¹⁶

The United States has administered Palau since the defeat of the Japanese there in 1944/45. Since 1945, Palauans have clearly benefitted from development programs of a medical, educational, and social nature. At the same time these benefits have placed the Palauans in a position of dependency, since in marked contrast to Germany or Japan, the United States has failed to sponsor any effective economic development in Micronesia (McKnight 1974:53, the New York Times 12/29/78:2). Without economic

development Palauans may not have the desire or means to lessen their structural dependency¹⁷ on the United States. Consult Appendix III if more information on post-contact Palauan history is desired.

Relevant Studies

In 1945 and 1946 John Useem studied Palau. He felt it unlikely that Palauans could modernize in their own terms, under an umbrella of even limited economic and political independence. In fact he felt that Palauans by the close of World War II, had accepted a status of "permanent subordination" (Useem 1945:11).

Arthur Vidich and Roland Force described the emergence of leaders advocating divergent socio/political philosophies and strategies in Palau. These ranged from traditional to modern in orientation. Both anthropologists viewed the competition between these leaders and forms as a dysfunctional aspect of acculturation (Vidich 1949:7, Force 1958:151).

However since World War II, and especially since the 1950's, many peoples once deemed participants in processes of acculturation and westernization have displayed "counteracculturative tendencies" (M. Force 1976:2). Often this is coupled with intense nationalism. Maryanne Force's study of Palau during the 1970's reflects this change in world events. In her work on the retention of Palauan economic exchange patterns, she gives priority to cultural persistence rather than to sociocultural change.

But we should note that M. Force describes this situation in terms of a dichotomy. Change is opposed to "non-change," and acculturation is equated with the former (M. Force 1976:108). She sees the Modeknge movement as a shift back to older, earlier patterns, presumably because it advocates economic self-reliance and a partial subsistence economy. However this could also be seen as an attempt at indigenous modernization.

In view of the economic dependency described earlier what are the chances for indigenous modernization in Palau? American planners in Palau who have equated modernization with westernization regard "transitional" or non-western models for

development as undesirable detours, or worse (McKnight 1974:38). But in Japan, China, and Vietnam, to mention three outstanding examples, we have seen a less western kind of modernization.

Because of its restricted resource base, development of a pattern of indigenous modernization may be more difficult in Palau. However, it seems to me that the political sophistication and flexibility of the Palauan system, both traditionally and as a result of her colonial experience, makes indigenous modernization a feasible path for Palauans. Moreover within Micronesia, Palau has a relatively large resource base.

My research there is designed to explore what Palauan leaders see as the political structure, which could lead them to indigenous modernization. How are they implementing such strategies, through communication, while attempting to deal with competing messages and approaches?

McKnight's exposition of a "Micronesian perspective" on cultural and political development, and his rejection of the notion that all traditional polities are "cold," incapable of progressive development, comes closest in spirit (he presents no research methodology) to my proposed study. In the preface of my proposal I nevertheless pointed out significant differences. These also exist for the other studies cited.

How the Proposed Study Differs

Unlike Useem, I am not convinced that Palauans accept foreign rule as an inevitable, natural fixture in their landscape. Useem's work was carried out just after a devastating war, and fifty years of colonial rule. Acceptance by Palauans of subordinate status then, and for some time previous, was simply realistic. But with labor unrest, the superport controversy, political status debate, and attempts by some to resist "Americanization,"¹⁸ Palauans by the mid-1970's seem ill-disposed to accept subordination or externally-made decisions. Moreover all of these issues have been expressed through Palauan, and other mass media sources (see Appendix II).

Vidich (1949) described the rise of groups committed to different versions of society as dysfunctional, but to adapt a phrase from Thomas Kuhn, I believe such a

societal state may be "pre-paradigmatic" (Kuhn 1962:67). By this I mean a stage of social adaptation, during which various schemes compete, before long-range goals are agreed upon. If this is resolved then agreement can be reached on a coherent model for society's structure, and future development. In this same vein the co-existence of multiple power structures, as these are described by Force (1958), may also not be dysfunctional. Instead these might provide more options for Palauans, by increasing the flexibility of their social system. I do not assume that what is "functional" for acculturation, is also functional if the objective is incultural modernization. I assume that there is the possibility of a syncretic, eclectic dialogue between traditional and emergent leaders,¹⁹ or of leaders and groups able to effectively combine indigenous cultural trajectories with valuable input from the outside. Of course the options I am referring to are presented, expressed, and to some extent formulated through mass media and other less formal kinds of communication.

With the likelihood of at least internal self-government, Palauans could then add outright rejection of unwanted messages to their roster of techniques to foster incultural change. For Force (1958) such rejection implies a group's decision not to change. But once again, we must remember that his focus is on acculturation. However from my viewpoint, the selective screening out of unwanted material, behavioral, or ideological input can be part of the process of indigenous modernization.

Maryanne Force (1976) examined a choice already made by Palauans, the retention of economic exchange relationships. But she sees only a dichotomy between change and "non-change." In my study, I will be looking for creative synthesis between old and new symbolic and power order forms. If this is doomed in Palau then I would like to know why.

In contrast to McKnight (1974) a clear distinction will be made between adaptive cultural reformulation, and effective political and economic forms of organization and cooperation. I assume that both components are a necessary part of a substantial incultural modernization attempt. By "substantial" I mean attempts which utilize political structures, an economic base, and which are opposed by other groups committed to

alternative strategies. These strategies may also entail different kinds of communication.

If the field data were available it might also be possible to examine ideology's function as a psychological/symbolic glue, which helps to bind together a core of morally committed followers. This would be particularly appropriate if the group observed was the Modeknge (see appendix entitled "Specific Research Alternatives").

Methodology

In collecting information I will keep two things in mind. Incultural change is likely to occur through either a syncretic dialogue between traditional and emergent leaders, or through the appearance of leaders and groups able to combine indigenous elements with input from the outside, while persuading others to accept this. Internally and externally generated issues, which promote confrontations or encounters²⁰ within Palauan society, might impede or promote this process by effecting the parameters of pan-Palauan goals and interests.

Ethnographic, historical, and media sources are presently being utilized to determine the scope of shared values in contemporary Palau, and any continuities with the past. As noted earlier ethnographic sources spanning three decades point to a hard core of values which remain intact (Useem 1945:11, McKnight 1958, 1974, M. Force 1976:81). Once in Palau, my library research will be supplemented by interviews with a representative sample of Palauans from all walks of life. The objective is to identify a set of normative and pragmatic rules,²¹ (Baily, 1969) that nearly all Palauans would regard as fundamental. What do these tell us about political behavior in Palau? What is a Palauan? How should Palauans act in politics? What do Palauans want? How can they get it (How...should?) How is chance affecting this? These questions will be asked to elicit the information.

My second step will be to de-limit the political arena,²² thereby establishing the boundaries of directly relevant (as opposed to impinging) interest groups concerned with modernization in Palau. Analysis of leader/follower relationships, both as regards access to and control over resources (land, labor, capital, skills, and communication

networks), and the relative component of "moral" versus "contract" support,²³ will help to determine etically a group's capacity to implement its "stance."

"Stance" refers to an emically derived dimension. How do Palauans view other natives and foreigners committed to different positions. What would they like to do about this? These positions I am referring to concern incultural modernization, and the relationship between tradition and modernity. Why do you support (he, she, or it)? Why do others support different (he, she, or its)? What should be done about this? What does your group intend to do? Should Palau keep its traditions? Should Palau modernize (become western, American, or whatever)? Have contemporary events (or recent historical ones) changed your mind about these things? Notice my emphasis on "should" in this line of questioning. The question of whether or not a stance can actually be implemented is more etic in nature. It deals with actual resources allocated vis-à-vis other groups, including communication strategies and networks that are employed.

Proportionally, my greatest time in the field will be spent on those individuals and groups which I have determined are committed to some form of incultural modernization. By this time, virtually all investigation will be in the form of anthropological fieldwork and participant observation. To the extent that it is possible the following questions will be asked. What people and groups in Palau want the island society to progress in its own way? Who opposes them? Why? What other things effect the most powerful groups that want Palau to develop along certain lines? How do these various groups convince their followers and others? Emic evaluation of one of a few group's cultural (symbolic) and power orders, as this is entertained by committed members, will be bracketed by a less detailed assessment (also emic, but less so) as this is entertained by other interest groups.

By this stage, it is unlikely that direct questioning will be of much use. Much of the information required may be politically sensitive. Therefore initially I will collect it by attending sessions of the Palauan Congress and other open, public meetings.

The cultural/symbolic component of a committed group or groups will then be related to the group's power order component. Here I will be concerned with the

interest group's demonstrated ability to mobilize and coordinate a resource base, vis-à-vis other groups. The means to do this may include non- (or at least partially) material phenomena, such as leadership qualities or communication networks. As a final step, I will relate the fit between our two components to power order realities of the wider world. Fieldwork should take eighteen months.

Value of the Proposed Study

In Africa, Southeast Asia, the Caribbean, and parts of Latin America movements aimed at revolutionary revitalization and other, less dramatic forms of indigenous modernization have surfaced with increasing frequency. Of course one of the most striking cases has been Communist China,²⁴ at least since World War II.

Moreover in the "developed world," in places such as Canada (the Quebec separatists), Britain (the Welsh and Scottish nationalists), the mainland United States (American Indian movements), and in Hawaii (Hawaiian activist movement), seemingly acculturated peoples have displayed counter-acculturative tendencies.

Palau is a moderate case, where interest group polarization, as well as material need is not great. As in Hawaii, there is a felt need by some to revitalize aspects of the indigenous culture. However unlike Hawaii, Palau is not a case of interethnic or minority group relations. Palau is still overwhelmingly inhabited by Palauans, who still retain considerable control over their aboriginal resource base.

For anthropologists, increased understanding of indigenously lead and based modernization can add to our knowledge of sociocultural change. More practically, understanding of these attempts can enhance the ability of those who are committed, and those who are affected, to assess the impact of these attempts.

To take a broader perspective, perhaps in Palau I can help answer the question of how commitment to social goals is generated and maintained, in relatively open societies.²⁵ For communication specialists, one aspect of this is especially relevant. In forging social commitment what part is played by persuasive communication, and symbolic processes, as compared with other activities more directly concerned with

the allocation of scarce resources?

Notes

1

This is not meant to imply a completely hierarchical relationship between leaders and followers. Followers may also "convince" leaders and mobilization for social goals is better described as a "leadership process"(Cohen 1974:77).

2

Dr. Ben Finney discusses this in reference to Tahiti and the prospects for autonomy there in his book, Polynesian Peasants and Proletarians(1973). He feels that in Tahiti, natives have gotten used to a standard of living and level of consumption that can only be maintained by continued dependency on the French(Finney 1973:146-7).

3

By this I mean a society not threatened by war, revolution, acute material need, or sharp class distinctions.

4

For me "coherent" means a standard of living and level of consumption which can be at least partially supported by an indigenous resource base, at more than a token level.

5

J.A. Barnes, in his article on "Networks and Political Process"(Mitchell 1969:56) defines a network as "interconnected links of patronage and communication that run between men." An action set refers to those people, in ego's personal network, that can be purposely brought together for a specific objective, by a particular individual. This is P.Harries-Jones definition in "Home-boy Ties and Political Organization"(Mitchell 1969:301). "Range" refers to the absolute number of contacts, and to the extent that these cross over socio-economic boundaries(Mitchell 1969:133).

6

This assumption is based on historical, and to a lesser extent ethnographic research, on the "renaissance" of Hawaiian culture both during the reign of King David Kalakua and as this is unfolding today(Epstein, typescript, anth. 486, 1978).

7

Cohen, in Two Dimensional Man, describes how symbolic mechanisms can be used to solve certain basic organizational problems an interest group has to solve. These include the problems of distinctiveness, communication, decision-making, authority and leadership, ideology, and socialization. For example, a style of life, ritual beliefs and practices, moral exclusiveness, and other strategies can be pursued by symbolic means to establish distinctiveness for the interest group(Cohen 1974 : 69-84).

8

see "A Dramatic Ideology in Vietnam"(Epstein, typescript, anth. 320, 1975), also Master's Thesis, University of Chicago, 1977, Epstein- "Communist Mobilization and Peasant Consciousness", also "Individual Identity Transformation and Socio/Cultural Change"(Epstein, typescript, anth. 418, 1977)

9

A particularly powerful symbols which articulates a number of other, less powerful symbols. Firth(1973)maintains that the "power of symbols lies in their symbolic content, and in their association with the model institutions of the social structure(Firth 1973:163).

10

for a definition of these terms see "Home-boy Ties and Political Organization" in Social Networks' in Urban Situations ,p.301.

11

Babledaob, the largest island in Palau is also the largest in Micronesia. There is considerable land for cultivation. Tourism is another possible resource along with tuna stocks and a rich reef system.

12

This laternative was suggested by Dr. R.E. Johannes, a marine biologist who spent a year doing fieldwork among fishermen in Palau. According to Johannes, Palauan students tend to be articulate, as well as vocal. This is also my impression.

13

Vidich(1949)describes formalism as the avoidance of unstructured situations and spontineity. This is coupled with a concern for the "assurance of formalized human relations and clearly defined roles, statuses, and obligations(Vidich 1949:51)

14

Dr. Homer Barnett, in Being a Palauan , describes how groups from all over Palau worked competitively but highly effectively to construct a showcase community meeting house in Korrer, the administrative center of Palau. Though not conclusive this does indicate that the dual/competitive mode can still induce people to work hard for a social objective in contemporary Palau(Barnett 1960:70).

15

The Pacific Islands Monthlyin its May,1978 issue refers to an article in Audobon Magazine about Roman Tmetuchl. "When Roman moves, the earth shakes". Tmetuchl is reportedly the richest man in Palau, and the most powerful. Such concentrations of wealth and power may promote different interests among different social categories of Palauans.

16

see Pacific Islands Monthly, May 1978 ,pp. 11-12,also Tia Belau,vol.4,January 1976

17

In a class taught by Dr.B.Finney,"Oceania"(anthropology 350)at the University of Hawaii during the fall, 1978 semester, "structural dependency" was discussed in the following way. When people of an island group become used to a standard of living and level of consumption that can only be maintained by continued economic and political dependency on an outside, dominant power, this is called "structural dependency".

18

The Ibedul, one of the two highest title holders in Palau, made public statements while he was Mayor of Korror concerning American penetration of Palauan culture and the need to resist this.

19

Roland Force uses this term in Political Leadership and Cultural Change in Palau, based on fieldwork done from 1954 to 1956 and published in 1958. By emergent leaders Force means those who have acquired western skills, values, sanctions, and criteria for leadership.

20

Baily(1969)defines "confrontations" as consisting of messages sent across the political arena, stating a group's command over resources and its intention to intimidate the opposition. In "encounters", both contestants publically agree about their relative strenght. This resolves, untill another confrontation, a political controversy(Baily 1969:29).

21

"Normative rules" define what is right and appropriate. Pragmatic rules deal with what works and is effective(Baily, 1969).

22

A political system, as Baily(1969)defines the term, refers to a political structure plus the wider social and natural environment. The political arena refers to participants recognized as legitimate, in that these groups operate by the same set of rules(Baily 1969:11).

23

"Contract" support easily changes sides. However a "core" is morally committed to an ideal or a leader(Baily 1969:29).

24

see Godwin Chu, Radical Change Through Communication in Mao's China(1977), also "Communist Mobilization and Peasant Consciousness", Master's thesis, Epstein, University of Chicago, 1977

25

By this I mean societies that are pluralistic in nature

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4)the Palauan Congress and Political Status Commission-

What has evolved into the Palauan District Legislature got its start in 1947, and was officially recognized in 1958. This makes it the oldest deliberative body in the Trust Territory(Meller 1969:52). From the start, the Congress included "all-Palau problems" in its agenda. Since 1963 traditional chiefs have continued to be members of the legislature, however they cannot vote or hold official position(Meller 1969:52). For more on the Palauan Legislature see the Congress of Micronesia by Norman Meller(1969).

5)alliances between these groups, or with outsiders-

The ability of interest groups to make strategic alliances with others, helps determine their ability to impliment a stance. During the superport controversy, charges of Japanese,Iranian, and United States military influence in Palau became commonplace(see Tia Belau, volume 4,January 1976). On the other hand,some U.S. anthropologists, environmentalists and marine biologists produced articles and impact statements which generally opposed superport plans. Stewart Beck, a New York attorney, has been hired by the Palau Legislature to represent them in political status talks with the United States. As we have mentioned, Professor J.K. Galbraith has also been retained.

Appendix II

Salient Issues

1)the superport-

Most Palauans talked to by this student do not believe that the Japanese have given up their intention of building an oil shipment and refinery facility in Palau. Moreover, the interest of the United States military in acquiring on a joint-use basis 35% of Bablaoob Island, Micronesia's largest has surfaced. Plans include a possible Trident submarine base. For both these issues, the question revolves around short-term economic benefits for some, versus environmental dangers and the possibility of severe social dislocation.

2)political status-

As of July, 1978, Palauans decided by an unexpectedly narrow margin to reject unity with other Micronesian districts. Although there is some talk of investigating this election, the probability now is that Palau will negotiate seperately with the United States. Formerly this was handled through the political status commission of the Congress of Micronesia. But now, for at least some issues, Palau negotiates through its own commission.

3)labor unrest-

A strike has been ongoing by Palauan employees against the Continental Airlines hotel in Palau. Some violence has occurred.

* The status commission is discussed in appendix 2

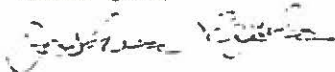
March 21, 1979
Department of Anthropology
University of Hawaii
Honolulu, Hawaii 96822

Members of PHD Committee
Dr. Dewey, Chairwoman
Dr. Blake, Dr. Finney, Dr. Kiste, Dr. Lam, members

Dear Sirs:

Attached is my bibliography prepared, with your consultation, for my
PHD oral comprehensive exam. Please let me know if you have any questions.

Thank you,



Joshua Epstein

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